

History of Ann Street Methodist
Church, Beaufort, North Carolina

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History Of
Ann Street Methodist Church

BEAUFORT, NORTH CAROLINA

ORGANIZED 1778



Ann Street Methodist Church
Beaufort, North Carolina

E. O. Nielsen

HISTORY OF ANN STREET METHODIST CHURCH
BEAUFORT, NORTH CAROLINA
ORGANIZED 1778

ORAL INFORMATION FROM MANY INDIVIDUALS

AND EXCERPTS FROM WRITTEN SOURCES

THE STORY OF THE METHODISTS IN THE PORT OF BEAUFORT

By Amy Muse

DIARY OF BISHOP FRANCIS ASBURY

MEMOIRS OF MRS. LILLA POTTER WILLIS

THE SOUTHERN METHODIST HANDBOOK, 1906

Edited by T. N. Ivey, father of Mrs. M. Leslie Davis, Sr.

OTHER PAPERS IN DUKE LIBRARY

Pastor, The Reverend James H. Miller, Jr.

Edited by MISS EMILY LOFTIN

Published in 1966, on the occasion of the 188th Anniversary of the
organization of the Methodist Church in Beaufort.

METHODISM AND BEAUFORT

Although 1778 is the date accepted as the year the Methodists of Beaufort were organized as a church, the background of the religious life here is of interest because "it was the responsibility of the English Government. On rare occasions, a missionary of the Anglican Church came, baptized children, and administered communion. When Carteret was formed, the people of Beaufort became members of St. John's Parish and were served by the Reverend James Reed of New Bern who came down several times a year."

After the outbreak of the Revolutionary War, the English Church stopped functioning and the Methodists took over the church building described as "small, old fashioned with immense stone pillars (stones brought back as ballast on ships returning to Beaufort). Benches were backless and arranged so that women and men sat on separate sides of the church. The church was also used by Court of Pleas and Quarter Sessions when there was conflict with Superior Court. There, too, in 1812, troops were housed while barracks were being built."

This question might come to mind: Why was another denomination needed? In the *METHODIST HANDBOOK* of 1906, edited by T. N. Ivey, father of Mrs. M. Leslie Davis, Sr., the Reverend C. F. Sherill of the Western North Carolina Conference wrote a brief History of Methodism saying: "John Wesley was a man sent from God for a specific and marked work in the progress of the kingdom as truly as was John the Baptizer. The world awaited the coming and work of one as well as of the other. Methodism came at God's well-appointed time. Never did a great movement, humanly speaking, come at a more opportune time." As early as 1729, John and Charles Wesley and several young men at Oxford University formed a club for the purpose of prayer and study of the Scriptures. This was the beginning of the "Holy Club" and they were called "Methodists" by their fellow students. In 1736, the moral and religious condition of England was deplorable. Every sixth house in London was a grog shop. Infidelity, ignorance, licentiousness, and crime were to be seen on every side. Even some of the clergymen were given to dissipation."

The account of the beginning of the Methodist Societies in the United States was described by Bishop Francis Asbury and Bishop Thomas Coke as follows: "We think it expedient to give you a brief account of Methodism (so called) both in Europe and in America. In 1729, two men in England (John and Charles Wesley) reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so.—God thrust them out to raise a holy people."

Although the first Methodist Societies in America were not formed until 1766 in a room in the house of Philip Embury in New York and in the home of Robert Strawbridge in Maryland, it was 1772 before Joseph Pilmoor was the first itinerant Methodist preacher to visit North Carolina. The first annual Conference in America, held in 1773 at Philadelphia, showed no members from Carolina and only 1160 members in all the colonies. Not until 1775 was a six weeks Carolina Circuit planned to which Edward Drumgole, Francis Poythress, and Isham Tatum were sent as preachers in 1776, with only 683 members in all of North Carolina.

In 1739, however, George Whitefield who preached in New Bern, was not properly classed as an itinerant preacher, for he organized no societies, and spoke of himself as a member and minister of the Church of England; but it is thought that some converts under his preaching became Methodists. In 1760, James Reed minister of the Church of England in New Bern, spoke of those who called themselves Methodists as "ignorant, censorious, and uncharitable." In 1761, he complained: "The Methodists of late have given me a great deal of trouble along the borders of my parish by preaching up the expediency of dreams, visions, and immediate revelations." "The borders of my parish" may well have included Beaufort since one year before this the vestry of the Church of England in Beaufort appointed Colonel Joseph Bell to agree with the Reverend James Reed to preach twice at the Bell Chapel and once at the town of Beaufort and Straits." In a letter dated June 15, 1761, James Reed wrote: "In these last six months I have visited St. John's Parish in Carteret County twice, once at the Court House where I baptized 7 children, once at a private home where I baptized 11 children, once at the Chapel on Newport River where I baptized 16 children."

These facts enhance the history of lot 81, given by Nathaniel Taylor in 1731 for use as a "burial ground" (present historic cemetery). On this lot stood the house "appointed as a Court House" which had been deeded to the Wardens of St. John's Parish by Richard Rustell (Russell) in 1724 and used for worship also until a church was built. On the same lot after 1774, a church building was erected for the Anglican Church and was practically new when the Methodists began using it after the Anglican Church minister left during the Revolutionary War. It was used until a short time before the Civil War according to the "History of Methodism" by L. A. Potter (born in 1841) who remembered the church. It was purchased by John White who moved it to Water Street (now Front Street) on the lot with his residence (present home of Miss Mattie Duncan) where it was used as a storehouse and shop until it was blown down by a storm.

As no Methodist preachers for America had been ordained by John Wesley until 1784, Methodists were dependent upon ministers of other denominations for administering Baptism, The Lord's Supper, and other sacraments; so this throws some light on the services of James Reed.

Since there were no bridges, no railroads, no autos, no paved roads, no flying machines, no motor boats, the early preachers traveled by horseback and by sail boats to parishes which covered several counties in the early days. In 1784, when Bishop Frances Asbury first visited Beaufort, he went to the Straits in a skiff to preach and returned to Beaufort the next day. (Now we go by car in forty minutes). He wrote of the people of Beaufort: "The people are kind but have little religion." 21 years later after the Great Revival of 1810-11, he visited Beaufort again and wrote: "In Beaufort, the Lord hath put forth his power and the whole town seems to bow to the scepter of the Lord."

From 1785 to 1791 Beaufort was on New River Circuit, embracing Onslow, Jones, Carteret, Craven, and perhaps Lenoir and Duplin Counties. Beaufort was visited by James O'Kelly in 1791. O'Kelly was a Methodist minister who later had a part in forming the Disciples of Christ denomination. One year later, Goshen and Trent Circuits were formed, and Trent may have extended down through Craven into Carteret. Five years later, the New Bern District, to which Beaufort has belonged through the years, was formed.

According to the famous letter of J. Henry to the editor of the Star in Raleigh, Beaufort first appeared on the Conference Minutes in 1810 and Banks Arendell was the preacher, assisted by William Compton. The town contained "585 souls, 14 dwelling houses, 10 stores, 8 shops of different artisans, and a place of worship originally designed as an Episcopal Church but now indiscriminately used by all sects of Christians."

In 1816, the newly formed Straits-Beaufort Circuit had a membership of 268 whites and 228 colored. Caleb Bell, Suzannah Coale Bell, his wife, and her sister are said to have been the first Methodists of Beaufort. Two of their sons became preachers. Jacob joined the Virginia Conference in 1807 and Caleb, in 1809 as there was no North Carolina Conference until 1838. Caleb's first service was in North Carolina. In 1810, he requested that he be sent to Beaufort because of the illness of his father, but after his death, Caleb went to Virginia where he was married. In 1822, he moved to Todd County, Kentucky, where his zeal built a growing church. Dr. Redford, his biographer, says, "The influence of Caleb Bell was universally felt and acknowledged. He was, perhaps, the most popular preacher in the county."

Mr. Starr, minister in 1817, is still spoken of for his wonderful prayer when times were hard after the second war with England: "Oh, Lord! I do not ask that somebody may suffer injury or that someone's property may be lost to them, but if it must be that a vessel shall be stranded, send her to these shores, may she be cast upon our beach, and may her cargo be food for these destitute ones who are so near the door of starvation." In less than a week, the story goes, a vessel laden with flour, was cast on the beach and the hungry were fed.

In New York in 1819, the A.M.E. Zion Church was organized. Years later they came down to Beaufort and persuaded the colored members of Ann Street Church to join them.

In 1820, after having worshipped in the former Church of England since 1778, the Methodists built their first structure and named it Purvis Chapel. It was used until 1854 when the present church



PURVIS CHAPEL, BUILT IN 1820 WAS GIVEN TO
A. M. E. ZION CONGREGATION IN 1854

was built and Purvis Chapel was given to the A.M.E. Zion Church which still uses it. When it was built, it had a balcony for the slaves, but in recent renovation, the balcony has been removed. The white people often used the balcony to watch the New Year In, while its colored members used the main auditorium. In 1863, R. O. Burton was sent by the Conference of the Methodist Episcopal Church, South, to win back the A.M.E. Zion colored members of Purvis, but the colored pastor arose after Mr. Burton had made his plea for their return, and "that he could skillfully confound the opposition is almost an understatement," for this hymn of Charles Wesley's was read by the colored pastor:

Jesus great Shepherd of the sheep,
To Thee for help we fly;
Thy little flock in safety keep,
For O, the wolf is nigh!

He comes of hellish malice full,
To scatter, tear, and slay,
He seizes every straggling soul
As his own lawful prey.

Us into thy protection take,
And gather with Thine arm,
Unless the fold we first forsake
The wolf can never harm.

We laugh to score his cruel power,
While by our Shepherd's side
The sheep he never can devour,
Unless he first divide.

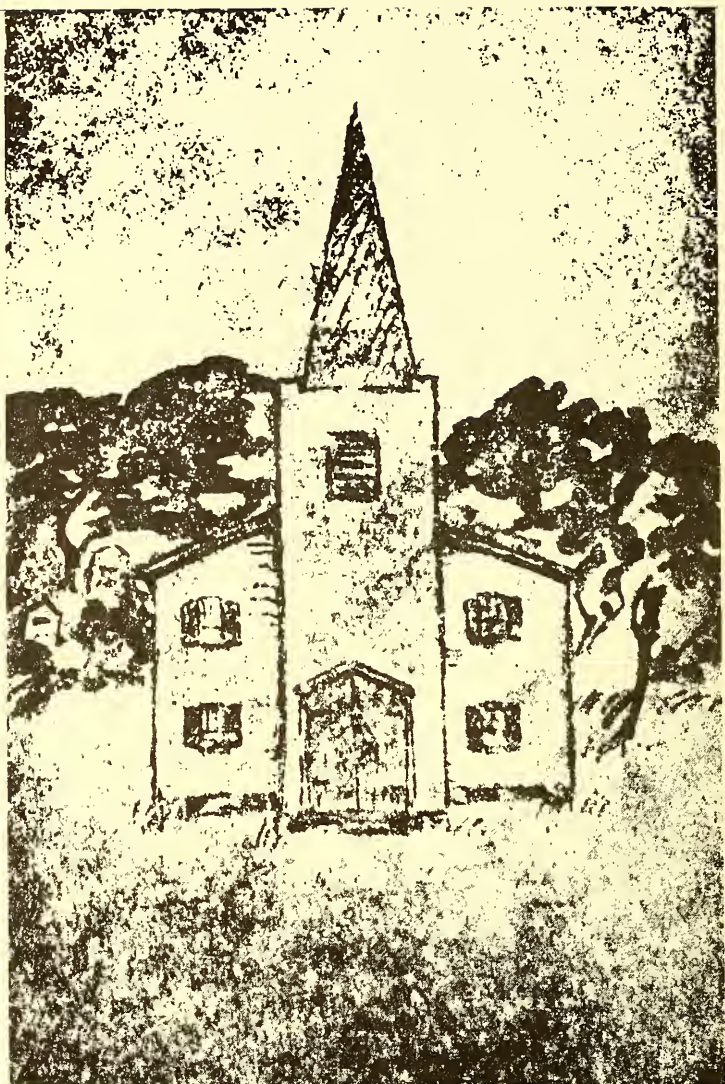
O! do not suffer him to part
The souls that here agree,
But make us of one mind and heart
And keep us one in Thee!

Mr. Burton withdrew, as there was nothing else he could do, and Purvis Chapel never appeared in the Conference Minutes after 1863.

This was also the year that Missionary Societies were formally adopted by the Methodist Episcopal Church. The same year, Lewis Skidmore Forlaw was the first child baptised in the new church, and lived to make the prayer at the dedication of remodeled Ann Street Church at the close of the century.

Not until after 1828 was a Sunday School organized. There were no classrooms and no literature for classes; however, 90 miscellaneous volumes were in the church library and 30 dollars was raised to purchase books to use.

In 1826, John Pennabaker, under whose ministry occurred the third Great Revival, was remembered as "the thunder and lightning preacher." To quote: "Weary and discouraged by the apathy of the people and their utter disregard of his pleas, he prayed earnestly at one of his meetings that the Almighty might manifest to the congregation as He did to the children of Israel at Mount Sinai with a voice and appearance of thunder and lightning. Almost immediately the reverberations of thunder were heard in the distance. Peal after peal followed in quick succession, approaching nearer and near-



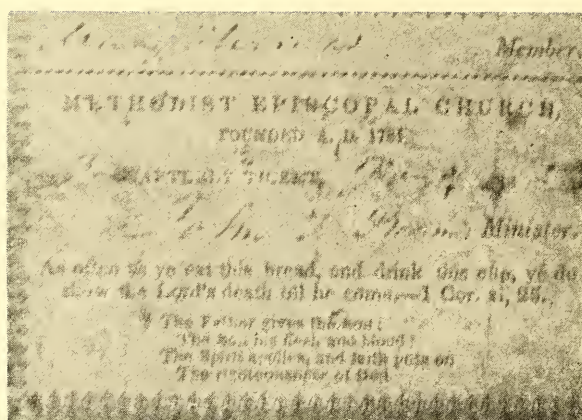
ANN STREET CHURCH BUILT IN 1854

er; and soon the flashes of lightning became almost a constant flame lightning up the church and disclosing a congregation livid with fear and trembling under the convicting influences of the spirit of God. Then started a revival that spread through the community and many conversions resulted therefrom."

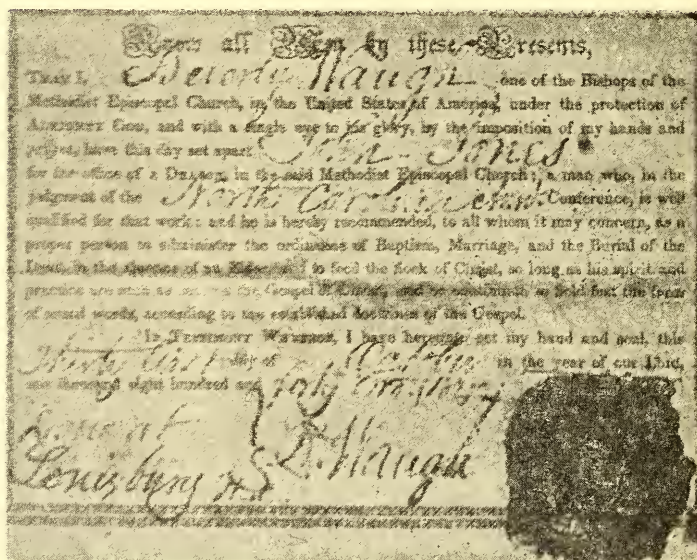
In 1830, Beaufort-Straits separated and Beaufort became a station with a membership of 164 whites and 94 colored.

This was the year that mail began to come to Beaufort by stage on dirt roads three times a week instead of by horseback at various intervals. The fourth great Revival under James Purvis, for whom, probably, Purvis Chapel was named, came to Ann Street Church. It is said: "The interest became so absorbing that the people would stay all night long in church, going home by daylight next morning."

"Reminiscences of Beaufort in 1839" by John G. Edwards, the preacher, written to the Raleigh Christian Advocate of July 19, 1883 gives a picture of Beaufort life in the last century. He and his wife traveled by buggy 300 miles from Prince Edward, Virginia, to Beaufort to take the pastorate of Ann Street Church. He wrote: "Beaufort in those days was as nearly out of the world as a town could well be. Communication with New York, Boston, Philadelphia, and Baltimore was more direct and frequent than with New Bern only 40 miles away. But no better people lived than the good people of Beaufort. It was a seaport town without any of the vices that generally prevail in seaports. The coasting vessels that came into port were generally owned by residents of the town, and the sailors were young men, for the most part, whose parents lived in Beaufort. It was a quiet, moral and religious community. Everybody went to church on Sunday. Church members were orderly and pious. Hospitality prevailed under every roof. Nobody was rich, none so poor as to be dependent upon charity. when a whale was captured near the Light House just on the other side of the Banks (now the Cape Lookout National Park) everybody must go see it - preacher and his wife and everybody else."



DEACON'S LICENSE ISSUED TO JOHN JONES IN 1840



SACRAMENT TICKET ISSUED TO MRS. MARY THOMAS

Still in existence is a Deacon's license of 1840 issued to John Jones, and a Sacrament Ticket given to Mrs. Mary Thomas. Interesting, indeed, are the requirements made upon the early members. "Tickets were given quarterly to such members of the Church as were recommended by a class leader with whom they had met at least 6 months on trial. Those without tickets were regarded as 'strangers'. At every other meeting of the Society in every place, let no stranger be admitted. At other times they may; but the same person not above twice.

"Let no person who is not a member of our Society be admitted to the communion without a sacrament ticket which ticket must be changed every quarter.

"As to marrying, whoever marries an 'unawaken' person (defined as one we could not in conscience admit into the Society' will be expelled from the Society.

"Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings."

In 1840. "Sidney D. Bumpas was wooing the then Frances Webb, while he served Purvis Chapel, by refering her to certain verses in the Scripture such as the passage from the second Epistle of John that says: The elder unto the elect lady - - whom I love in truth- for the truth's sake which dwelleth in us and shall be with us forever." After his death in 1851, she took over the publication of **THE WEEKLY MESSENGER**, a religious paper he had planned, and continued its publication until 1872. Their son Robah served as pastor here twice.

In 1844, as the question of slavery grew more intense, the Methodist Church was divided by agreement into the Methodist Episcopal Church and the Methodist Episcopal Church, South. "By a vote of 94 Ayes and 3 Noes on May 17, 1845, the authorized and accredited delegates of 15 Annual Conferences adopted resolutions of separation. The Northern Church refused to divide property of the Book Concern in pro rata proportions and the U. S. Supreme Court decided in our favor." As the M. E. Church declined in 1846 to enter into fraternal relations offered by the Southern Church, Dr. Pierce responded: "The M. E. Church, South, can never renew the offer of fraternal relations. But the proposition can be renewed at any time either now or hereafter by the M. E. Church." The matter so rested until 1874 when Dr. A. S. Hunt, Dr. C. H. Fowler, and General Clinton B. Fisk appeared as the fraternal delegates at the General Conference of the M. E. Church South, and were cordially received. A Commission was appointed to adjust pending differences—a step toward reuniting that took until 1939 to become a reality.

In 1859, the only Session of the North Carolina Annual Conference ever held in Beaufort gave the people the opportunity of hearing three of the most outstanding ministers ever to have visited Beaufort: Bishop Early, Dr. C. F. Deems, and Dr. Peter Doub.

During the War years (1860-65) ministers of the Anglican, the Baptist, and the Methodist churches left; and local preachers, John Jones and John Rumley, held the Methodist Church together. They ministered to the spiritual needs of the people of Beaufort by visiting the sick, burying the dead, and marrying those who wished to be married by a minister, and they gave Ann Street Methodist Church continuous service from the time of organization. In recognition of this, the twin windows were placed back of the pulpit in their memory. In 1865, Mr. Rumley conducted a great revival at which Mr. Robah Bumpas says that 105 whites and perhaps as many colored were added to the church. The church building was still used as a hospital by the Yankees; and the parsonage (Now the home of Mr. and Mrs. Charles Noe) was used by troops. Because of terms of the gift of this parsonage to the church, it was lost by Ann Street Church when the minister left. Chief Justice C. P. Chase and his daughter, who accompanied Rear Admiral David Dixon Porter, U. S. N., worshipped with Ann Street congregation while their ship was at Morehead City because of bad weather. General Sherman referred to the incident in his "Memoirs" and told of coming down secretly at night by train from Goldsboro to confer with Admiral Porter who was on his way to Fort Fisher. The train was engineered by Mr. C. P. Dey, a Yankee, who later became an active member of Ann Street Church and gave the first pipe organ in memory of his first wife. Mr. Dey said that he ran it as fast as possible and made it as uncomfortable as possible because it was extra duty and not his regular run.

Dr. C. F. Deems, Presiding Elder, came to visit and help during the War years and gave the members contact with an unusual and brilliant man, a man of education, travel, force, and uncompromising integrity. In 1866, he left North Carolina and organized the Church of the Strangers in New York City where Cornelius Vanderbilt gave him a \$50,000 home for his organization and was pall bearer at his funeral. That was also the first year an organ was allowed to be used in Ann Street Church. Old members "shook their heads at the worldliness of anything but music by God-given voices." A reed organ was installed and "Ma" Taylor (Mrs. N. W. Taylor, Sr.) who died in 1965 at the age of 104 was the third organist at the age of 15.

In 1868, Mr. and Mrs. Robert Chadwick, members of Ann Street Church until moving to Wilmington, rescued Charlie Soong, a Chinese stowaway, gave him a home, and with the aid of General Julian S. Carr, helped to educate him at Trinity College (Duke). After he returned to China as a Methodist Missionary, Soong became the father of the three famous Soong Sisters, Mme. Chiang Kai Shek, Mme. Sun Yat Sen, and Mme. H. H. Kung.

Born in a college, Methodism has sponsored education throughout its history. In 1885, a school built for the white children and operated as Beaufort High School until 1900 was leased by the Methodists for 10 years with the privilege of renewing it for 50 years, but it was operated as a Methodist school for only 7 years.

1896-98 were the years that Ann Street Church was remodeled under the leadership of the pastor, D. H. Tuttle, who secured much voluntary labor from children and adults everybody worked and enjoyed it. Jim Potter gathered and opened enough coon oysters to buy a pound of nails. Jule Duncan pushed a wheelbarrow load of clover thru 8 inches of sand for five cents and had to work two days to buy one of the rosettes on the ceiling. Girls sold big hominy and ice cream to raise money for rosettes. Lennoxville Church property was deeded to Ann Street Church, and the next year, the Friends Society gave their Core Sound Meeting House (now called Tuttle's Grove Church) to Ann Street Church.

1900 brought the recognition of youth in the church by the organization of the Epworth League. Ten years later, Mrs. Thomas Duncan sponsored a children's organization called the Willing Hands Society to which all denominations could belong. The children would visit the sick and "shut-ins" and do many deeds of kindness as their blind leader went with them all over town. She would have the children gather around her organ in her living room and there they practiced hymns which they later sang at Sunday morning service.

Growth made it necessary while Mr. E. B. Craven was pastor (1921-23) to build the Annex to the church for long-needed Sunday School class rooms.

1939 was the memorable year when the M. E. Church, the M. E. Church South, and the Methodist Protestant Church, after many years of work and effort, were again united as the Methodist Church. The next year, the Woman's Foreign Missionary Society, Ladies Aid, and Bright Jewels, became the Woman's Society of Christian Service to unite all the Women's Organizations of the three churches. Mrs. Edward Potter became president. Two charter members, Mrs. Lizzie Chadwick and Mrs. Laura Nelson Duncan had also been charter members of the Old Society organized by Laura Nelson (Duncan) in 1887.

On June 1941, While Mr. Stanley Potter was pastor (1940-45) Ann Street Church celebrated its 163rd. anniversary, its first historical observance. His untiring enthusiasm and help in securing materials for the writing of its history, with Miss Amy Muse as official historian, awakened the people of Beaufort to a sense of their heritage. To Miss Muse, who did most extensive research for the printed HISTORY OF THE METHODIST IN THE PORT OF BEAUFORT, the people will always be indebted for the preservation of fast disappearing knowledge of incidents remembered by the older generation who are no longer here. Unless one attempts to write such a history, one cannot realize the hours she spent gathering oral and written information.

Continued growth called for the Lottie Sanders Building in 1952, and later for the purchase of the O'Brien and J. E. Fodrie houses. By 1957, still another building was needed, and the Eure Educational Building was dedicated. It was named for N. F. Eure in honor of his long service as layman in the church. A Director of Religious Education, Mrs. Stanley Potter, Jr. and a Director of Music, Mrs. Charles Hassell, were employed.

1963 marks the celebration of the dedication of the \$20,000 pipe organ. Mr. Louis Potter, concert organist and descendant of the Beaufort Potters, was the guest organist for the Week-End Program of music. What a change from the early days when no organ was allowed! "Ma" Taylor's daughter-in-law, Maggie Arrington (Mrs. Cecil Taylor) was the last one to play the reed organ, and Sallie Duncan (Mrs. Jack Dickinson) was the first organist for the hand-pumped pipe organ. After Sallie's marriage, Miss Lillian Duncan was organist for about twenty years of devoted service. Following Miss Lillian Duncan organists were: Miss Barbara Harris, Mrs. John Butler, Mrs. Lela Willis, and Mrs. Charles Hassell.

As the Restoration of Beaufort is gaining momentum, interest in Ann Street Church history is increasing so much that in 1965 the first communion table was given back to the church after being in the home of a former member of the Board of Stewards for over half a century. Shortly afterward, the Chalice and the Flagon were returned and all are now on display in the church.

FOREVER BEGINNING

As Ann Street Methodist Church approaches 200 years of service of which all can be proud, we join the Bicentennial Celebration Theme: FOREVER BEGINNING with its challenge of contemporary and of future service and progress that shall bring to the people of Beaufort, the State, the Nation, and the "World Parish" of John Wesley a satisfying life-giving experience of Christian Love and a challenge to discover how "God made us more than we think we are."

BISHOPS

| | |
|---------------|-------------------|
| 1784 and 1832 | Frances Asbury |
| 1859 | John Early |
| | A. Coke Smith |
| | William W. Duncan |
| 1897 | J. C. Kilgo |
| 1917 | Arthur J. Moore |
| 1941 | Paul Kern |

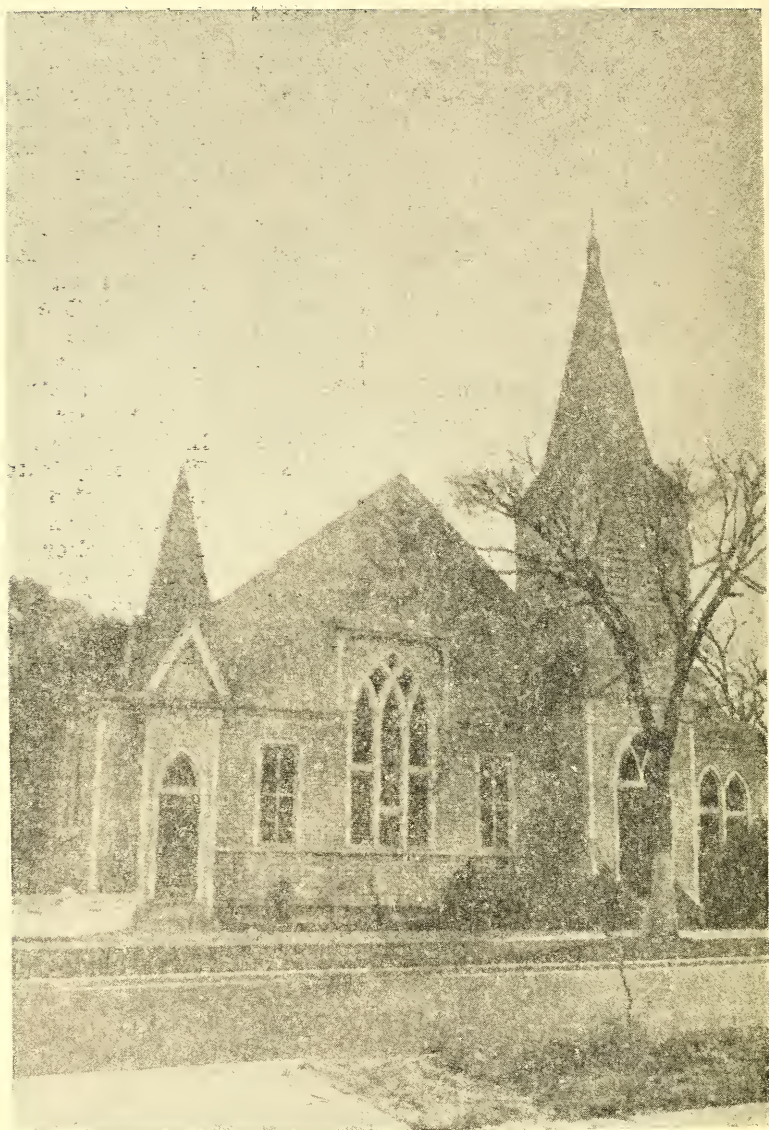
PREACHERS FROM BEAUFORT

| | |
|---------|------------------------|
| 1807 | Caleb Bell |
| 1809 | Jacob Bell |
| 1855 | Thomas Guthrie |
| 1862-65 | John Jones (Local) |
| | Samuel Lander |
| | Wm. I. Langdon |
| | James Leecraft Rumley |
| | John Rumley (Local) |
| | Levi W. Pigott (Local) |
| | Marcus Cicero Thomas |
| 1966 | Frank H. Potter (Duke |

PASTORS WHO HAVE SERVED

| | | | |
|-----------|------------------------|------|-------------------------|
| 1778-1784 | Unknown | 1823 | Joseph Carle |
| 1785 | Philip Bruce | 1824 | Joshua Leigh |
| 1786 | Philip Bruce | 1825 | Thompson Garrad |
| 1787 | Philip Bruce | 1826 | John Pennabaker |
| 1788 | Philip Bruce | 1827 | Irvin Atkinson |
| 1789 | Philip Bruce | 1828 | James W. Bell |
| 1790 | Philip Bruce | 1829 | George A. Bain |
| 1791 | James O'Kelly | 1830 | John D. Halstead |
| 1792 | Samuel Cowles and | 1831 | Abraham Harrell |
| | Peter Gautier | 1832 | F. G. Tompkins |
| 1793 | Simon Carlisle | 1833 | Thompson Gorrad |
| 1794 | Aquilla Sugg | 1834 | James Purvis |
| 1795 | Christopher S. Mooring | 1835 | W. H. Kellog |
| 1796 | William Ormond | 1836 | J. M. Boatwright |
| 1797 | James Jones and | 1837 | James E. Joyner |
| | John Turner | 1838 | William Closs |
| 1798-1809 | Unknown | 1839 | John E. Edwards |
| 1809 | Caleb Norris Bell | 1840 | Sidney D. Bumpas |
| 1810 | Bridges Arendell | 1841 | John Tillet |
| 1811 | Robert Thompson | 1842 | B. T. Bibb |
| 1812 | Humphrey Wood | 1843 | John Todd Brame |
| 1813 | Erasmus Stimson and | 1844 | Charles P. Jones |
| | R. F. Carney | 1845 | Thomas Page Richard |
| 1814 | Thomas Mann, | 1846 | T. P. Ricaud |
| | James Thomas and | 1847 | William J. Parks |
| | Richard Wright | 1848 | Joel W. Tucker |
| 1815 | John Doyle | 1849 | William W. Nesbitt |
| 1816 | Waddell Johnson | 1850 | Joseph Bonaparte Martin |
| 1817 | William Starr | | and J. P. Simpson |
| 1818 | Stephen Rowe | 1851 | J. P. Simpson |
| 1819 | Enoch Johnson | 1852 | Abram Weaver |
| 1820 | William Harris | 1853 | |

| | | | |
|-------------|------------------------|-----------|------------------------|
| 1821 | Robert Wilkins | 1853 | |
| 1822 | Mann Dutton | 1854 | |
| 1853 | James A. Dean | 1900-1902 | J. A. Hornady |
| 1854 | D. C. Johnson | 1903-1905 | Hillard Manly Eure |
| 1855 | Thomas W. Guthrie | 1906-1907 | J. H. Frizelle |
| 1856 | L. L. Hendren, D. D. | 1908-1910 | J. H. McCracken |
| 1857 | J. H. Wheeler | 1911 | H. M. Mcacken |
| 1858 | J. H. Wheeler | 1912 | Solon A. Cotton |
| 1859 | J. H. Wheeler | 1913 | T. A. Sikes |
| 1860 | James L. Fisher and | 1914 | A. S. Barnes |
| | Isham H. Hill (Purvis) | 1915-1916 | Frank Culbreth |
| 1861 | John Jones (Purvis) | 1917-1920 | Robah Bumpass |
| | R. G. Barrett | 1921-1923 | E. B. Craven |
| 1862-65 | John Rumley (Local) | 1924-1925 | E. Frank Lee |
| | and John Jones | 1926-1928 | L. L. Smith |
| 1863 | R. O. Burton | 1929-1932 | R. F. Munns |
| 1866 | John B. Williams | 1933 | C. B. Culbreth |
| 1867 | Dr. James B. Bobbitt | 1934-1936 | C. T. Rogers |
| 1868-1871 | J. W. Jenkins | 1937-1939 | L. D. Hayman |
| 1872-74 | Joseph H. Wheeler | 1940-1945 | W. Stanley Potter, Sr. |
| 1875 & 1876 | A. R. Raven | 1946 | W. C. Martin |
| 1877 | J. W. Wheeler | 1947-1952 | T. R. Jenkins |
| 1878 | William Class | 1953 | B. D. Critcher |
| 1879 | W. P. McCorkle | 1954-1956 | J. D. Young |
| 1880 | Rufus Cicero Beaman | 1957-1960 | John M. Cline |
| 1881 | J. T. Arrington | 1961-1965 | Dwight L. Fouts |
| 1882-1884 | N. M. Journey | 1965 | James H. Miller, Jr. |
| 1885-1886 | John Wesley Jones | | |
| 1887 | F. A. Bishop | | |
| 1888-1891 | George F. Smithm | | |
| 1892 | C. F. Sherill | | |
| 1893-1895 | Robah F. Bumpass | | |
| 1897-1898 | D. H. Tuttle | | |
| 1899 | M. D. Hix | | |



ANN STREET CHURCH REMODELED IN 1897

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